# JOHN BAPTIST'S DECREASING AND CHRIST'S INCREASING Witnessed;

BEING A

# TREATISE

CONCERNING

Baptism in the Type,

AND

Baptism in the Mystery.

---

By JOHN GRATTON,
*Well-Wisher of the* Anabaptists, *&c.*

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*London*, Printed for and Sold by *T. Sowle*, in *White-hart-court* in *Gracious-street*, 1696.

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# TO THE
# Friendly Unprejudic'd
# READER.

Friend,

*IT is no Desire in me, that because so many have appear'd in Print, that therefore I would be one also that should be accounted Eminent; But having been a great Sinner, and therefore have through infinite Love and free Grace much given me, my Love is so much to him that is Lord of all, that I am not a little grieved to see his Pure and Precious Truth, so strongly on all hands encountered*

*with, and fought againſt its Comfortable and Glorious Appearance in the Lord's poor deſpiſed People, called by the ſcornful World,* Quakers: *And ſeeing that this of* Water-Baptiſm *hath been, and is a Thing, they that are not only Adverſaries to Truth, but to their own Souls, have ſo publickly made uſe of to fight us with; I having both been an Eye and Ear Witneſs of the ſame, have been not a little exerciſed in Mind about this matter, but have ſeriouſly conſidered and tried all their Arguments that I have been acquainted with for this thing, and I find them ſo far contrary to Truth, and the mind of Truth, that a Neceſſity fell upon me to write what it pleaſed the Pure Eternal God to Communicate unto me by his Spirit; ſo that what is according to Truth and ſound Judgment thou wilt here find written (as to the Tenor and Subſtance of the Matter) from the*

*the Spirit of God in me, and ſo is not mine but his; to him be the Glory wholly given for ever: But if there be any Circumſtantial Defect for want of Heed or Exactneſs, which may either fall upon me or the Printer, charge it in its right place, and lay it not upon the Spirit of God. Having given thee this Caution, I deſire thee to obſerve in the next place, my End in the Publiſhing this little* Treatiſe, *which is,* Firſt, *To clear Truth of Scandals in this point laid to our Charge.* 2dly, *To ſtrengthen the Owners and Lovers of it.* 3dly, *To acquaint or inform them that are miſtaken about it: And* laſtly, *That I might ſo anſwer that Love ſo greatly beſtowed upon me, as to be clear of all Men, and ſtand ſingle unto God, whoſe Servant I am through Mercy, and might bring Glory, Honour and Praiſe unto his Holy Name for ever.*

*So now, before I leave thee, I ſhall only acquaint thee of the great Differences amongſt Men about this thing, and then take leave: The* Presbyterian *faith,* Water-Baptiſm belongs to Children of Believing Parents, *and therefore they examine the Parents of their Faith: Now if the Parent be an unbeliever, then his Child is not to be accepted to this* Ordinance, *as they call it: From which I ſhall only now obſerve this, That if this be ſo, then is the Child a Sufferer for the Sin of the Father's Unbelief, which God hath ſaid, ſhall never be;* The Child ſhall not ſuffer for the Sin of the Father, nor the Father for the Sin of the Child; but the Soul that Sins it ſhall die.

2dly, *The* Epiſcopal *faith,* The Child is by this Regenerated and Born again, Sanctified and Changed,

ged, and made a new Creature; *and therefore if a Child be in danger of Death, great haſte is made to get it ſprinkled; and if this be true, What farther need of a Saviour?*

3dly, *The* Baptiſts *ſay, Believers only have Right to* Water-Baptiſm: *I grant, Believers are only they that are Truly* Baptized; *but that they are injoyn'd or commanded to obſerve this* Water-Baptiſm, *they now ſo differently obſerve, I find not. But, I hope, if thou readeſt what follows with a ſingle Eye, thou mayeſt come to ſee all theſe Dippers and Sprinklers, and their ſhortneſs in this, and gain ſome acquaintance with the Lord's Mind, as thou waiteſt in his pure Light, which makes all things manifeſt, to which, I beſeech thee to turn thy Mind, and believe in it, that thou mayeſt be a Child of Light, and then thy Fel-*

*lowſhip will be with us, who are Children of it; and ſo we may Praiſe the Lord together, who is Light; to whom be all the Honour and Glory, for ever and ever.*

Written by one of the Leaſt of all, yet one of the Lord's Choſen Ones, unknown to many, yet known by the Name of

*Monyaſh, the 4th of the 3d Month, 1674.*

*John Gratton.*

# A TREATISE CONCERNING BAPTISM.

THey that are Baptiſed into Chriſt, have put on Chriſt, live in him, and are One Spirit with, or in him; are all united by One Spirit into One Body, and are Members of his Body, of his Fleſh and of his Bones, and of his Fulneſs receive Grace for Grace; and know One Lord, One Faith, One Baptiſm; and are One in him, and he in them; and ſo are come into the Apoſtolick

*Omega*, the Beginning and the End, the First and the Last; He, whose Name is called *The Word of God*, by which all things were made in Heaven and in Earth; to him be Glory for ever.

Now the Baptism of the Spirit is One in all; and all that are Baptized by the One Spirit, are Baptized into One Body, and are all made to drink into One Spirit; and these have no confidence in the Flesh, but are they that Worship God in the Spirit, and are truly led and guided by the Spirit; hear and know his Voice, and are acquainted with his Operations, Life, Power and Vertue; and can do nothing acceptable to God, but what they do in it; and so it rather may be said, as in Truth it is, *That it is the Gift or Grace of God in them and by them, that works both to Will and to Do of his own good pleasure.*

Now all other Baptisms whatsoever, that are not in the Spirit, are of no Profit; for the Substance of all is come, I say, of all those Shadows, Figures and Types, which had their Day, and in their Day were appointed to be used, according to the appointment of the

the Father, but were but for an appointed time, until the Seed came, to whom the Promise was made, who is the Heir, in whom all Fullness dwells [mark that] that in all things he might have the Preheminence; for he alone, of himself, is sufficient and able to save to the uttermost, them that come to God by him, and him only; without the help of any outward washings, legal Offerings and Oblations, or whatever may be named, or hath been named below himself, either of things in Heaven or in the Earth, they are all to give place; for him only hath God highly exalted, and given him a Name above every Name, that at his Name every thing, though it hath been never so highly exalted, should bow; and that in all things he only, who is Heir of all, should rule as a Son over his own House; for all these were but as Servants, and were not to abide for ever; I say, all those Types and Shadows, and whatsoever came before him, though useful in their Place, and to be observed in their time, yet were all to give place, and pass away, and not to abide for ever in the House; for they were

were but as Servants; and the Son is over all, and hath Power over all, and alone hath Right singly to Reign; of the increase of his Government and Kingdom there shall be no end.

So *Moses* was faithful in all his House as a Servant, and did faithfully Mininister in the Law, which was added because of Transgression, until the Seed came; but when the Seed came, to whom the Promise was, who was and is the Heir, He, as a Son over his own House, was and is established: I say When he was come, then the Servants Services ended in that Nature, gave place, and were taken away; he took away the First that he might establish the Second, and that for ever, which will never be removed into a Corner; to him be all Glory wholly for ever.

So *John* was also faithful in his day, as a Fore-runner, or as one sent to run before him, whose Way he was to prepare; and he cryed (for he was that One, fore-told of, whose Voice was heard in the Wilderness, saying) *Prepare ye the Way of the Lord, make his Paths straight:* But the Lord's Voice, which is nigh in the Heart, cryeth,

*This is the Way, walk in it; I am the Way, the Truth and the Life: No Man can come unto the Father, but by* ME, [mark ME] ſaid Chriſt, *I am the Way it ſelf, walk and live in Me, and abide in Me; in Me ye ſhall have Peace:* He doth not ſay, IN ME AND JOHN; nor, I AND JOHN AM THE WAY; No, no; But, *I am the Way, the Truth and the Life; I am the Light,* or, *am come a Light into the World; He that believes in Me ſhall not abide in Darkneſs, but ſhall have the Light of Life,* mark, Not a Lifeleſs, Changeable or Shadowy Light; but an Unchangeable, Pure, Living Light; for *his Life is the Light of Men:* He that hath it, hath Life; he that hath it not, hath not Life, but is in Darkneſs, under Wrath.

So *John* teſtified and ſaid, *I am not that Light, but am ſent before, to bear witneſs of that Light, that true Light that enlighteneth every Man that comes into the World: I am not the Way, but a Forerunner, or one ſent to run before, to make preparation for the Way of the Lord; and he that ſent me, ſent me to Baptize with Water:* But, GREATER IS HE THAT SENT, THAN HE THAT

IS SENT: For *tho' he came after me, yet he is and ever was preferred before me, the Latchet of whose Shoe I am not worthy to unty; he shall Baptize with the Holy Ghost and Fire: I indeed Baptize with Water, He with the Holy Ghost and Fire: I must Decrease, He must Increase: That He might be made manifest to* Israel, *therefore am I come, Baptizing with Water, as I was sent to do; for this end, that He might be made manifest to* Israel; AND WHEN *He is made manifest to* Israel, *then is the end of my Baptizing with Water* ACCOMPLISHED; *then must I Decrease, but He must Increase; for, of the Increase of his Government and Kingdom there shall be no end.*

Now the day dawned, the Sun appeared, and all lesser Lights were overtopped, and all Shadows fled away. Now it's true, *John* was a *Burning and Shining Light*; but *John* received all from above; but He that is above all, and gives to all Men Life and Being, is the Fulness of Light and Life; and as he arises and ascends in his Glory, He gives to all Men liberally, as it pleaseth Him; Glory to his Name for ever.

Now,

Now, that *Water-Baptiſm*, or *Baptizing into Water*, was only *aſcribed* unto *John* (as having Commiſſion) both by our Saviour Chriſt, and his Apoſtles, and by *John* himſelf, ſee *Matth.* Chap. 3. Verſ. 11. 15. 16. where *John* affirms, *I*, ſaith *John*, *I*, mark, *I indeed Baptize you with Water unto Repentance*; *but*, mark here all ye Water-Baptiſts of all ſorts, mind this, *but* HE *that* COMETH AFTER ME, mark, What then *John*? Thou muſt depart it ſeems, if He muſt *come after*; this word, *After*, ſignifieth *John*'s going away, or giving place to him that was to come after him: What then, *John*, thou art but for a time? No; *I muſt Decreaſe, for He is mightier than I, whoſe Shoes Latchets I am not worthy to unlooſe.* Well, *John*; And what will He do for us? Will not He Baptize with Water? I tell you, *I Baptize with Water, that He might be manifeſted to* Iſrael; *but He will exceed me or my Baptizing into water*; *for He ſhall Baptize you with the Holy Ghoſt and Fire*; *whoſe Fan is in his Hand, and he will throughly purge his Floor, and gather his Wheat into his Garner, and burn up the Chaff with Fire unquenchable.*

Well

Well, they might still have said, *John, This is a great Work; but will he not own thee and thy Baptism, and establish it with his for ever, or to the end of the World?* mind, *Yes*, to the first part might *John* have said; *for in effect he did say, He will own me; for* GOD SENT ME BEFORE; *and for this end, that Christ might be made manifest to* Israel, *therefore am I come*; to the second, *He will not establish my Baptism with His; for I must Decrease: and there is no necessity for it; for His Baptism is the Substance of all other, and throughly purges and refines, and makes pure; and I am but a Fore-runner of Him.*

Well, But He comes to thee, to be Baptized of thee? *Yes*, but *John* forbad Him, saying, *I have need to be Baptized of Thee, and comest Thou to me?* Mark, Here was need for *John*; *I have need*, said *John*; well. Jesus denies it not but there was so; nevertheless *Suffer it to be so* NOW, mark *Now*, Why *Now? Because Now is thy time; for thou wast sent before me for this end*, might Christ have said, *and this Dispensation is of God; and thou, or therefore it becom[illegible]*

*fulfil all Righteouſneſs:* Why, then *John* ſuffered Him.

But ſome may Object, and ſay, *If it was Righteouſneſs to be Baptized into Water then, and that Chriſt was, ought not we to follow Chriſt in all Righteouſneſs?*

*I Anſwer;* In all everlaſting Righteouſneſs He ought to be followed; not in all the Outward or Miniſterial part of Righteouſneſs; for there is the Righteouſneſs of God revealed within, from Faith to Faith, and the Righteouſneſs of the Law without; the Law was Righteous, Holy, Juſt and Good, and Chriſt fulfilled the Righteouſneſs of the Law, and had He not fulfilled the Law in every tittle, He could not have ſaid *It's finiſhed*; but He fulfilled the Law: And He alſo fulfilled *John*'s Diſpenſation, or He obeyed or did all the Law commanded; and He obeyed and did alſo all that was commanded by the Diſpenſation of *John*; and when all the Righteouſneſs requir'd was fulfilled, it was reaſon that He only ſhould have place that had fulfilled it: So down

to

to the *Circumcision* he went, and to the *Passover*, and to all the Law called for; for He humbled Himself, and became obedient as a Servant, and serv'd it in its time and place, and fulfilled it in its time and place, and fulfilled its Will and Requirements; and not only so, but bore all *the Curse* due to us that had broken it, and been disobedient unto it, and set us free from it, was the end of the Law, for Righteousness to us that believe: So that we are not under the Law, but under Grace, or the Gift of God that brings Salvation to us, who have *not the Shadowy Works of the Law*; but are Believers in, and Obeyers of Him, who is exalted both above the Law and the Prophets.

So also down into the Water he goes, and fulfilled *John*'s Dispensation, or that Righteousness required by it; which when it was fulfilled, He only was worthy to have place, that had fulfilled it; and having fulfilled it, he went up straight way out of the Water, mark, He did not there abide or stay; but straight way went out of the Outward thing, and then came

the

the Word of Power, and the Heavens were opened, and the Holy Ghost descended like a Dove and lighted on Him; then came the Voice from Heaven, saying, *This is my beloved Son, in whom I am well pleased.*

Now is he descended that is also ascended, and is now established alone: *This is my beloved Son, in whom I am well pleased, Hear ye Him: He that hath Ears to hear, let him hear what the Spirit saith:* Hear Him of whom *Moses*, and all the Prophets, and *John*, who was more than a Prophet, spake; for now He is come that is mightier than all, and all Power is given unto Him, not unto Him and *John*, or unto Him and *Moses*; No: But unto Him, Him only hath God exalted to be both King and and Priest unto *Israel*; and He alone is established a Priest for ever, of an unchangeable Priesthood; not changeable nor finite, but for ever, of an unchangeable Priesthood, mark ye, but not after the Order of *Aaron*, nor after the Order of *John*, but after the Order of *Melchizedeck*, who met *Abraham* and blessed him, him that overcame and blessed him; and will give to him that

over-

overcomes to ſit with him in his Throne, as he hath overcome, and is ſet down in his Fathers Throne.

Not after the Order of a Carnal Commandment, but after the Power of an Endleſs Life: This is the Sun that cloathes the Woman, who hath the Moon under her Feet, therefore all changeable Dippings with Water; and the leaſt in his Kingdom is greater than *John*, though he was more than a Prophet.

Alſo in *Mark* 1.8. *I indeed have baptized you with Water, but He ſhall baptize you with the Holy Ghoſt.*

Alſo *Luke* 3.16. *I indeed baptize with Water, but one mightier than I cometh, the Latchet of whoſe Shoe I am not worthy to unlooſe, He ſhall* [mind] *baptize you with the Holy Ghoſt and Fire.*

But he ever takes Water-Baptiſm to himſelf, and never aſcribes it to Chriſt Jeſus; but ſpeaks of a greater Work to be done by him, a Purging, Purifying Refining, Cleanſing Work; and *John*'s was but a Type of what was a coming, and therefore ran before, and haſted to give place to him that came after, who alone is himſelf eſtabliſhed, in all things to have the Preheminence. Now

Now [mark] this Word *Fore-runner*, or one ſent to run before; one that runs makes haſte away, that he may finiſh his Courſe before his time be out. Now its plainly ſaid, that as *John* fulfilled his Courſe, he ſaid, *Whom think ye that I am? I am not He:* Mind ye, *John* was not He, not He that was to be eſtabliſhed to abide for ever, a Prieſt for ever, of an Unchangeable Prieſthood, but was ſent before him; therefore when the Apoſtle here comes in the 13th Chapter of the *Acts*, and Verſ. 23, 24, 25, he ſpeaks on this wiſe (as he was preaching Chriſt Jeſus, not *John*; he was not, I ſay, preaching *John*, nor *John*'s Baptiſm, but Chriſt the Seed of *David*) *Of this Mans Seed* (ſaith he) *hath God, according to his Promiſe, raiſed unto Iſrael a Saviour, Jeſus, when John had firſt preached before his Coming the Baptiſm of Repentance to all the People of Iſrael.* Mind ye, all ye Baptizers in Water, when Chriſt was raiſed unto *Iſrael* when *John* had firſt preached before his Coming, mark, *John* had a Time we grant, and own with all our hearts; but was it not before *HIS* Coming here ſpoken of? But when his Courſe was fulfilled,

filled, when *John* had first preached the Baptism of Repentance; *first*, mind ye, then God raised up to *Israel* a *Saviour*. Oh! but *John* could not save; But Him whom God hath raised, saveth to the uttermost them that come to God by him, Him whom God hath raised: And so *John* honestly disclaims all the Honour due to Jesus Christ; and as one afraid lest the People should ascribe any of it to him, said, *Whom think ye that I am?* As he fulfilled his Course, mark that, *John's* Course was fulfilled; *I am not he, but behold there cometh one after me, whose Shoes of his Feet I am not worthy to loose* (Him) *Behold he is the Lamb of God that takes away the Sins of the World; but I am not he.* And so in the 47th Verse the Apostle comes to declare in much Plainness how that *Christ is set and established*, and he joyns none with him; *For so hath the Lord commanded us* (saith he) *saying, I have set thee, saith the Lord, to be a Light to the Gentiles, that* THOU, mark, not *Thou* and *John*, nor *Thou* and *Moses*, but in the singular term, *Thou*; *that Thou shouldest be for Salvation unto the Ends of the Earth*, Isa. 49.6.

But

But again, in *John* 1. 2,26. *The People came to* John, *and asked him, ſaying unto him, Why Baptizeſt thou, if thou be not that Chriſt, neither* Elias, *nor that Prophet?* John *anſwered them, ſaying, I Baptize with Water,* mark, *but there ſtandeth One among you, whom you know not, He it is who coming after me, is preferred before me, whoſe Shoes Latchet I am not worthy to unlooſe. Theſe things were done in* Bethabara *beyond* Jordan, *where* John *was baptizing.*

*The next day* John *ſeeth* Jeſus *coming unto him, and ſaith, Behold the Lamb of God that taketh away the Sins of the World: This is he of whom I ſaid, After me cometh a Man that is preferred before me; for he was before me, and I knew him not; but that He might be made manifeſt to Iſrael, therefore am I come Baptizing with Water.*

Mark, The End of *John*'s Baptiſm was, *That HE might be made manifeſt to Iſrael, therefore am I come, baptizing with Water:* So then this was the Service of *John*'s Baptiſm, and it ſerved for this Purpoſe, and to this End, *That Chriſt might be made manifeſt.*

And

And ſo *John* bare record of him, and preached him, and not himſelf; but cryed, *Behold the Lamb of God; look not at me; behold not me, nor the Lamb of God and me*; no, he never joyn'd himſelf to Him; but ſaid, *I am ſent before Him, and now he is come, behold Him, the Lamb of God; He taketh away the Sins of the World. But look not now at me; I am not that Light, but am ſent before, a Witneſs, and am come Baptizing, that He might be made manifeſt; and if He were manifeſt to Iſrael, then were my Deſire anſwered, and the End of my Labour in Water-Baptiſm accompliſhed, ſo that they might believe in him.*

*John bare Record, ſaying, I ſaw the Spirit deſcending like a Dove, and it abode upon him, and I knew him not; but he that ſent me to Baptize with Water, ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he that baptizeth with the Holy Ghoſt; and I ſaw and bare Record that this is the Son of God.*

See how plainly *John* preached Chriſt and his Baptiſm; and all along put this diſtinction, *I baptize with Water, He with the Holy Ghoſt and Fire; I muſt Decreaſe, He muſt Increaſe.*

But

But they might have ſaid, *Why John, why muſt thou decreaſe?* Why *John* might have ſaid, *Becauſe my Baptiſm is but of Water, that He might be made manifeſt; But his Baptiſm is with the Holy Ghoſt and Fire, a Baptiſm that exceeds mine as far as the Light of the Sun exceeds the Light of the Moon.*

So its clear that *John* was ſent to Baptize with Water, and Chriſt was ſent to Baptize with the Holy Ghoſt and Fire: And *Chriſt* fulfilled *John*'s, and the Law, and all the Righteouſneſs required by them, and then was himſelf alone eſtabliſhed, a Prieſt for ever, of an Unchangeable, Unalterable Prieſthood.

But further; for I am deſirous to clear my ſelf of this matter at this time from all opinions concerning this thing. I have already made it appear that *John* himſelf was on my ſide; and his Record is clear to prove, That the Baptiſm of Chriſt Jeſus is that of the Holy Ghoſt, and that he himſelf was ſent to baptize with Water; and he no where makes mention of any other that was ſent to Baptize with Water but himſelf; I ſay that was ſent. In the next place, I ſhall bring the Teſtimony of our Lord

and Saviour Jeſus Chriſt, who alſo at all Times aſcribeth *Water-Baptiſm* unto *John.*

Acts 1. 5. *And being Aſſembled together with them, commanded them, That they ſhould not depart from* Jeruſalem, *but wait for the Promiſe of the Father, which,* ſaith he, *ye have heard of me; for* John *Truly* (or might he not have ſaid, or is it not all to one ſence had he ſaid ſo, *John, its True) Baptized with Water:* But mind, he doth not ſay, *Do ye ſo too,* or, *I will baptize with Water alſo;* No: *John,* ſaid he, *Truly baptized with Water, but YE,* mind *YE, YE ſhall be baptized with the holy Ghoſt not many Days hence.*

This is the Baptiſm they were to wait for, and to be by Chriſt baptized withal, no Water at all injoyned to it by Chriſt Jeſus, though he owned it in its time, and fulfilled it, as aforeſaid: But mark, now was the time of Promiſe at hand, *Not many days hence* (ſaith Chriſt) *ye ſhall be baptized with the Holy Ghoſt.*

So alſo *Peter,* in *Acts* 11. 16. ſaying, *Then remembred I the word of the Lord, how that he ſaid, John indeed baptized with Water*

*Water, but ye ſhall be baptized with the holy Ghoſt.* Still Water-Baptiſm is aſcribed to *John*, by himſelf and by Chriſt Jeſus: Let us hear what the Apoſtles ſay concerning it.

In *Acts* 1.22. *Peter* in his Declaration to the Diſciples concerning *Judas*, and chooſing another in his ſtead, makes mention in the 22th Verſe, on this wiſe, *Beginning* (ſaid he) *from the Baptiſm of John*, mark, *unto that ſame day that he was taken up from us, muſt one be ordained to be Witneſs with us of his Reſurrection.* Here it is ſtill aſcribed unto *John*.

Again, in *Acts* 13. 23, 24, 25. *Paul*, ſpeaking of the Promiſe, *God hath* (ſaith he) *according to his Promiſe, raiſed unto Iſrael a Saviour, Jeſus, when John had firſt*, mark, firſt, *preached* BEFORE HIS COMING, mind, *before his Coming, the Baptiſm of Repentance to all the People of Iſrael, and as John fulfilled his Courſe.* Mind here, *Paul* ſtill aſcribes it to *John*.

Again, in *Acts* 19. 1, 2, 3, 4. *And it came to paſs, that while Apollos was at Corinth, Paul having paſſed through the uppermoſt Coaſts, came to Epheſus, and finding certain Diſciples there, he ſaid unto*

*them, Have ye received the Holy Ghoſt, ſince ye believed? And they ſaid unto him,* WE HAVE NOT SO MUCH AS HEARD WHETHER THERE BE ANY HOLY GHOST. *And he ſaid unto them, Unto what then were ye Baptized? They ſaid, Unto* JOHN's BAPTISM.

Mark, Had *John*'s Baptiſm been in the Name of the Father, Son, and holy Ghoſt, then how ſhould they but have heard of a holy Ghoſt? So that here, before I proceed any further, I ſhall take notice of this place a little. Water-Baptiſm is ſtill aſcribed here to *John*; *I indeed baptize with Water*, ſaid *John*; *John indeed baptized with Water*, ſaid Chriſt; and ſaid the Apoſtles, *John verily baptized with the Baptiſm of Repentance, ſaying unto the People, that they muſt believe on Him that was to come after him, that is* (ſaid he) *on Chriſt Jeſus*: So I ſhall yet bring no more Proofs for this Point, theſe being ſufficient. But before I leave this Place, take notice, That though they had been baptized unto *John*'s Baptiſm, yet they had not heard whether there was ANY holy Ghoſt; which doth clearly manifeſt, that altho'

it

it ſhould be granted that *John*'s Baptiſm was ſtill of Neceſſity, which far be it from me to do, yet how doth it thwart all our *Water-Baptiſts* of our Age, who baptize with, or into Water, uſing the words, *Father, Son, and holy Ghoſt*, which they cannot bring Precept or Example for.

For though the Apoſtles did by permiſſion baptize, it was but in Condeſcenſion unto *John*'s Baptiſm; for Commiſſion they can no where bring from Chriſt; nor that they did uſe the words now uſed by you, ſaying, *I baptize thee in the Name of the Father, Son, and Holy Ghoſt.*

So that your Practice, all of you *Water-Baptiſts*, is contrary to the Holy Scripture; for in this place *Paul* baptized thoſe in the Name of the Lord Jeſus: And *Peter* (in *Acts* 10.) commanded to be Baptized, *Repent and be baptized in the Name of the Lord Jeſus:* But no where can they find that either *John*, or any of the Apoſtles uſed to ſay, *I baptize thee in the Name of the Father, Son, and holy Ghoſt:* So that your Practice in this is grounded on a Sandy Foundation, and will undoubtedly fall.

Prop as hard as you can, and take ye altogether, ye Water-Baptiſts, of all ſorts, and work never ſo hard with both Hands, your *Babel*-Buildings will all fall, and great will be the Fall thereof; and all your Props, and all your cunning Work will be broken to pieces, and you ſhall never be able to raiſe your Building again; but the chiefeſt of your Workmen ſhall be aſhamed of their own Doings, and you ſhall gather Paleneſs in that Day.

Oh therefore be intreated in tender Love, I beſeech you, to return! Return out of *Babylon*, unto the Gift of God, the True Light, that makes ye all manifeſt, and in which ye are all ſeen and comprehended: I ſay in the Name of the Lord my God, and in much Love to your Souls, be intreated to return unto it; it's near you to inſtruct you, and to make all things manifeſt to you, if you will come unto it. Oh turn your Minds! How oft have you been reproved by it, and you never found Guile in his Mouth; though he hath told you all that ever you have done, yet you regard him not, but prefer fading, finite, and unprofitable things

things above him. Oh! haſte, haſte out of *Babylon*, tarry not; the Day of Vengeance is near, and then will you come to know the True Baptiſm is not into Water, but into the Name of the Father, Son and Spirit; and that Chriſt (in the 28th of *Mathew* 18, 19.) when he ſent his Apoſtles out to teach all Nations, and that the Baptiſm there ſpoken of, and commanded by Chriſt, was not into Water, but into the Name of the Father, Son and Spirit; neither is there any ſuch a Word as *Water* mention'd in his Words there ſpoken to them; but into the Name of the Father, Son and holy Ghoſt, he bad them baptize.

But ſome may ſay, *It muſt needs be Water there intended, becauſe that none can baptize with the holy Ghoſt but Chriſt.*

*I Anſwer*, True; None can but He, and by his Power only; therefore he tells them in the firſt place, that *All Power is given unto me* (ſaith he) *both in Heaven and in Earth*; and they now muſt not go in their own Strength or Power, but in his Power; and it was his Power

in them and by them, that did the work he sent them to do; and so he saith unto them, *Without me ye can do nothing: But lo, I am with you always, even to the end of the World: And all Power is mine.* And now, you *Water-Baptists*, let me ask, Now where is *John*'s Power? *John* hath now no Power, nor *Moses* hath now no Power in a way of Administration, if all be given to him, and be his, as I am satisfied it is: And here it is plain, he only is here established.

Now it must not be admitted for any other to have a Tabernacle standing or builded with his; No; Though *Peter* would have had three, one for *Moses*, one for *Elias*, and one for Christ: That *Elias* was already come, mind, and they have done to him whatever they would: And is it not plain to you, that this was *John* the *Baptist* here spoken of and intended? And yet mind, neither *Moses* nor *Elias* must have a Tabernacle built with his; but a Cloud came and took them away, mark, and Christ only left; and a Voice from Heaven came, saying, *This is my beloved Son, in whom I am well pleased; hear him.* Oh! what would you have? How clearly is it manifest unto

to all who walk not in Darkneſs, that he only is by himſelf eſtabliſhed to be heard in all things: And ſaith the Apoſtle, *He that refuſeth to hear this Prophet ſhall be cut off from off the Earth*: And again, *See ye refuſe not him that ſpeaketh; for if they eſcaped not that refuſed him that ſpake on Earth, even* Moſes, *how ſhall ye eſcape, if ye refuſe him that ſpeaks from Heaven, whoſe Voice then ſhook the Earth?* But now ſays he, *Yet once more will I not ſhake the Earth only, but alſo Heaven*, mark, *that thoſe things that cannot be ſhaken may remain*: Mind what muſt remain, and how he alone (even Chriſt) is above all eſtabliſhed.

And its ſaid again by *Paul*, *God* (ſaith he) *who at ſundry Times and in divers Manners, ſpake in Days paſt to the People by the Prophets, hath in theſe laſt Days ſpoken unto us BY HIS SON*, (mark, not by his SON and JOHN, but by his SON) *whom he hath appointed Heir of all things*, mind: So *All Power is given unto me* (ſaith Chriſt) *Go ye therefore, teach all Nations, baptizing them into the Name of the Father, Son and Spirit*, or if you had rather have it, *Holy Ghoſt*; *teaching them to obſerve whatever I com-*

*mand you; and lo, I am with you always, even to the End of the World; but tarry at Jeruſalem till ye have received Power from on high; for without me ye can do nothing.* So *'tis not* (ſaith *Peter*) *by our Strength or Righteouſneſs that this man is made whole; Why ſtand ye gazing upon us, as though by our Power and Holineſs it was done? Be it known unto you, that by the Name of* JESUS, *whom ye crucified, even by Faith in his Name, is this man made whole.* And ſaid *Paul, I have laboured more abundantly than ye all; yet not I, but the Gift, or the Grace of God that's in me.* And ſo it was in his Strength that they were more than Conquerours, and could do all things through Chriſt that ſtrengthened them; but before they could not, before (I ſay) that they went in his ſtrength. So there was need for them to wait at *Jeruſalem*, till they had received of his Fulneſs, of which they all received Grace to help in time of Need.

But now, mark, they had not Need to have ſtay'd at *Jeruſalem* for Power to have baptized with Water; for they had been doing that before, and were Able enough for that Baptiſm; but now they

they were to enter upon a Greater Work; and it is not they muſt do it, but the Gift of God in and by them, or the Power they received; ſo ſaith Chriſt, *Lo I am with you*; *and as many as received him, to them he gave Power*; *for, all Power is given to me* (ſaith Chriſt) ALL, mark. So though the Apoſtles, as Men, could not baptize into the Name of the Father, Son and Spirit, no more than we, as Men, can do; yet mark, Chriſt in and by them can, or us either, and in and by them did; and when the Apoſtles laid their Hands on them that believed, the holy Ghoſt fell upon them; and ſometimes when they were preaching unto them, the holy Ghoſt fell upon them: Yet it was not them that could ſo much as preach as they ought, but Chriſt in and by them: God ſpeaks by his Son, through his Veſſels of Honour, fitted for his Uſe: So its not them, but Chriſt, who alſo raiſed the Dead, opened the Eyes of the Blind, healed the Sick, cleanſed the Lepers, and many great and good Works did they, yet not they, but the Gift of God in them and by them; and ſo they went in the Demonſtration of the Spirit

and

and of Power, and preached Chriſt the Wiſdom of God, and the Power of God, the ſavour of Life unto Life IN THEM, mark, *in them* that are ſaved, and the ſavour of Death unto Death in them that periſh.

But they never cried out, *Water-Baptiſm is the Door*; for Chriſt Jeſus ſaid, *I am the Door, by* ME, mark, not *me* and *Water*, nor Me and *John*, but BY ME, *if any man enter in, he ſhall be ſaved* (Oh he is of himſelf ſufficient) *and ſhall go in and out and find Paſture.*

The Apoſtles never called it as you do, *An Initiating Ordinance*, and (ſay you) *A Command of Chriſt:* But who ſays ſo beſide you? Where do you prove it? Prove, Friends, whoever you are. I challenge all the whole World to prove that Chriſt ever mentioned ſuch a thing to any of his Miniſters, as by way of Command, as Water-Baptiſm; but ſaid, as above-ſaid, *Ye* (ſaid he) *ſhall be baptized with the holy Ghoſt*; and *Go, teach all Nations, baptizing them into the Name of the Father, Son and holy Ghoſt*; Say not, *We cannot*; be not diſmayed; for, *Lo I am with you: And all Power is given unto me, both in Heaven and*

in

*in Earth; therefore without me ye can do nothing: But abide in me and then ye ſhall bear Fruit; In me ye ſhall have Peace.*

But though it were ſo, that he had meant as you *Baptiſts* ſay he did, *Water-Baptiſm*, and that that Commiſſion belongs to you, (ſay you) *the World is not yet ended, therefore* (ſay you) *it is ſtill to be obſerved*; ſuppoſe this were granted you, then I ask you, How miſſed *Paul* of it, that he had no ſhare in this Commiſſion? For *Paul* ſaith in 1 *Cor.* 1.13. *That Chriſt ſent me not* (ſaith he) *to Baptize, but to Preach the Goſpel*, mark. How comes it to paſs that you are greater ſharers in this Commiſſion than *Paul*? And how muſt we do to know it? For if it did not reach *Paul*, who was Converted, and one not behind the Chiefeſt of the Apoſtles, how can it reach you? And though you may ſay, *All are not ſent to Baptize*; Then I ask you, How muſt we do to know who are, and who are not? But ſay you, *Paul means* NOT ONLY: Oh Friends! Would you have this hole to creep out at? Its a little one, too little to get out at. 'Tis your Meaning; but we muſt not take your Meanings, when the Lord let us ſee he means

means otherwiſe; for *Paul* ſaid not ſo; nor dare any true *Chriſtian* ſay that *Paul* meant ſo, but ſaid what he meant, and meant what he ſaid.

Well, but ſay you *Baptiſts*, *He did Baptize.*

It is true, he did ſome few; but he thanks God they were ſo few: But it ſeems though he did, he not do it by Commiſſion; *For Chriſt ſent me not to Baptize* (ſaith he) *but to Preach the Goſpel.* How then? Why by Permiſſion, as he alſo Circumciſed *Timothy* by Permiſſion, becauſe of the *Jews*; but not, becauſe Chriſt had commanded it; for he had not.

*Paul* himſelf ſaid, *If ye* (ſpeaking to the *Galatians*) *be Circumciſed, Chriſt ſhall profit ye nothing*; yet took that Liberty for a particular end, becauſe of the *Jews*, to do that particular Act. He alſo obſerved the Law, and went under ſeven daysPurification,& had an Offering bought according to the Law, but not, becauſe it was commanded by Chriſt; for Chriſt had not commandedit, but becauſe of the *Jews*: Yea, and had (had he not?) another time his Head ſhorn, and was under a Vow:

Much

Much might be ſaid that was done by the Apoſtles, that was not commanded by Chriſt; nor that they left no Command to after Ages to obſerve.

But it's alſo clear in *Acts* 26. 15, 16, 17, 18. that *Paul* had no ſuch word in his Commiſſion, as to *Baptize into Water*; *for I* (ſaid the Lord) *have appeared unto thee for this end or purpoſe, to make thee a Miniſter and a Witneſs, both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee; delivering thee from the People, and from the* Gentiles *unto whom now I ſend thee*, mark, What to do? Not to Baptize into Water; he mentions no ſuch thing, no; but to open their Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan unto God, *That they may receive Forgiveneſs of Sins, and an Inheritance amongſt them that are ſanctified by Faith that is in me.* This was *Paul*'s Commiſſion, if we may ſo call it, as he himſelf tells the King *Agrippa*; but here is not one word of Water-Baptiſm, or *not only* to Baptize, as you *Baptiſts* ſay: But if you have no better Weapons than theſe, theſe are too ſhort to ſave your Heads.

But

But to proceed: You ſtill ſay, *The Apoſtles did Baptize.*

*Peter* ſaid in the ſecond of the *Acts*, *REPENT and be BAPTIZED every one of you in the NAME*, mark, *of Jeſus Chriſt, for the Remiſſion of Sins, and ye ſhall receive the gift of the Holy Ghoſt* (this Baptiſm, being for the Remiſſion of Sins upon Repentance, was neceſſary to Salvation; but ſo is not yours) *for the PROMISE*, mark, *is unto you.* But the Promiſe was not *WATER-BAPTISM*, but, *ye ſhall be Baptized with the Holy Ghoſt*, ſaid the Lord Jeſus *by way of Promiſe:* And this is that which was ſpoken by the Prophet, *Joel* 2. 28. *And it ſhall come to paſs in the laſt days, ſaith God, I will pour out of my Spirit upon all Fleſh*, mark, Was not this the Promiſe of God to them and their Children, and to all that are afar off, and ſo on?

And in Verſ. 21. *Then they that gladly received the Word, were Baptized; and THE SAME DAY were added unto them Three Thouſand Souls*, mark ye *the ſame day*, It was a great number to be Baptized into Water, as you do, all of one day, if it was ſo; but it is not here

here ſo ſaid, nor no mention made of Water in this Chapter; ſo that this place will not carry your Matter you would lay on it; for all theſe (it's ſaid) continued ſtedfaſtly in the Apoſtle's Doctrine, and their Doctrine I hope, you will own was for Chriſt: *If any Preach any other Doctrine than what is already Preached, or lay any other Foundation than which is already laid, let him be accurſed: We Preach Chriſt* (ſaith *Paul*) *to the* Jews *a ſtumbling-block, to the* Greeks *fooliſhneſs; but unto them that believe Chriſt, the Wiſdom of God, and the Power of God.* It was Chriſt they Preached.

But ſay you, *Philip Baptized the Eunuch, and the Goaler was Baptized, and* Cornelius *and thoſe with him,* Peter *commanded to be Baptized in the Name of the Lord; and* (ſay you Baptiſts) *when was that Command repealed?*

*I Anſwer,* Though it was a Command, yet it was but *Peter*'s Command, and *Peter* had not all revealed to him at firſt, but was ignorant of things that were afterwards revealed, and ſo were the reſt of the Apoſtles, witneſs *Peter*'s Viſion, and the Apoſtles

ſtles blaming *Peter* for going to the *Gentiles*; becauſe they yet ſaw not into that foretold Myſtery, nor many before them ſaw it not; but it was revealed in the Lord's time to them, how that the *Gentiles ſhould be Fellow-Heirs, and partakers of the ſame Glory:* But you cannot prove that *Peter*'s Command was obeyed: He commanded them (it is true) to be Baptized; and if they were, his Command was fulfilled: But who commanded you, or ſent you? Shew us your Commiſſion: For *Peter* did not any where, that I can find, Command, *That Water-Baptiſm ſhould be obſerved to the Worlds end*: No, no; it was the Baptiſm of Chriſt Jeſus, with the Holy Ghoſt and Fire, that was, and is, and will be to the end, eſtabliſhed and commanded in *Matth.* 28. by Chriſt: And though the Apoſtles did make uſe of *John*'s Baptiſm, yet they laid no ſtreſs upon us, that were to come after them, to uſe it; neither was it commanded by Chriſt for them to uſe.

But come; May not I ſay, that they ſaw not to the end of *John*'s Baptiſm (though *John* had plainly ſaid, *I muſt De-*

*Decreaſe*) no more than they ſaw the coming of the *Gentiles*, till it was ſhewed by a Viſion; (and that though Chriſt had ſaid, *That the True worſhip was in Spirit and in Truth*, yet that they ſaw not through the Outward Worſhip; and have I not more ground for it, than you have for *Paul's NOT ONLY*) but if you were in the Light, you would ſee that the Apoſtles did ſee but in part, and no farther than it was revealed unto them, no more than we do now.

But though we ſhould ſay, that they did ſee unto the end of *John's* Baptiſm, and unto the end of all viſible things, as I know they did in time, as I ſhall prove hereafter; yet although they might, yet they that were daily added, might have ſtumbled, had they denied them that of *John's* Baptiſm, except they alſo had ſeen into the Mind of God with them in this Matter; for they were but Enterers in as little Children, and not grown up to Man's State at firſt, but went from ſtrength to ſtrength in the Spirit of the Lord, and ſo the Apoſtles could take Liberty for the furtherance of the Goſpel, to

uſe

uſe *John*'s Diſpenſation, but were above it themſelves, out from under its Command, in the Power of Chriſt, who was greater than *John*, and had all Power himſelf; and ſo it could not command them, but they it: And ſo *Philip* ſaid unto the Eunuch, *If thou believeſt with all thy Heart, THOU MAYEST*; not, *thou muſt*, No; but *if thou believeſt, thou Mayeſt*; he would not deny it him, though I believe, *Philip* knew, that it was the Spirit's Baptiſm that muſt ſanctifie, and that Water could not reach the Soul of any, nor any way ſatisfie the Spiritual part of Mankind. And yet took that Liberty in the Spirit, becauſe of the Weakneſs of their yet Childiſh Capacities, to ſubmit to their Weakneſs in many things that belonged unto the Law, as well as in this of *John*'s. And is it not ſo all clear, *That the Apoſtle would not yet ſeem to lay the Building*, if I may ſo call it, *of John waſte, until they had laid and builded on a more ſure Foundation*? *Nor wholly Preach his Baptiſm uſeleſs, nor the the Law neither, until ſuch time as the Goſpel had got ſome hold of the People*? And then they teſtified of *One Lord*,

*One*

*One Faith, one BAPTISM; and that by One Spirit they were all Baptiſed into One Body, and had been all made to drink into One Spirit; and that they were made able Miniſters of the New Teſtament, not of the Letter, but of the Spirit: and came not with words Man's Wiſdom teacheth, but with the words the Holy Ghoſt teacheth, with which they were now Baptized; comparing Spiritual things with Spiritual, not Carnal, or External, or Elemental things with Spiritual,* as you do; no, no; but *Spiritual with Spiritual.* Now they ſaw by the Revelation of the Spirit, into the Myſteries of God's Kingdom, and therefore in *Heb. 6. 1.* the Apoſtle comes in with theſe words, *LEAVING* (ſaith he) mark, *Leaving the Principles of the Doctrine of Chriſt, let us go on unto Perfection.* Come, Friends, deal plainly for your own Souls Good, and God's Glory, and tarry not ſhort of him that makes Perfect, and cleanſeth from all Iniquity; and be perſuaded to come and wait for the true Baptiſm of Chriſt, which is with the Holy Ghoſt and Fire, that ye may be ſanctified and refined, and made every whit whole; for it is in much

Love

Love to your Souls that theſe Lines are written, by one that deſires your Salvation even as his own, and truly breathes for the Proſperity of *Zion*, and the eſtabliſhment of Truth and Righteouſneſs.

But now ſome may Object, and ſay, *That the Apoſtles could not have left them, if they had not been in them, or in the Uſe of them.*

*I Anſwer*, True, they had ſo; and had alſo been in the Uſe of thoſe things the Law had required; but mark, *All theſe could not make Perfect; the Law made nothing Perfect* (ſaid the Apoſtle) *as pertaining to the Conſcience. And the Baptiſm of* John (ſay you) *was but a Type:* Now if the Type could make Perfect, then there would have been no need of the Subſtance, for *if Perfection had been by the* Levitical *Prieſthood, then verily Righteouſneſs would have been by the Law*: And now ſay I, *If* John's *Baptiſm could have taken, or have waſhed away Sin, then verily Righteouſneſs would have been by* John; I mean, that Men would have been then by it made perfectly and truly Righteous: But *John* himſelf Preached no ſuch thing by

by himſelf; but ſaid, *I am not he, but behold him, the Lamb of God, that takes away the Sins of the World; this is he of whom I ſpake, one mightier than I cometh, he muſt increaſe, of the increaſe of his Government and Kingdom there ſhall be no end.*

And therefore ſaith the Apoſtle, *LEAVING*, which word therefore ſeems to entail the foregoing words in the Chapter before, where he had been telling them of their Childiſhneſs (he mentions the *Doctrine* of *Baptiſm*, which cannot prove the Impoſing of *Water-Baptiſm* any more than all the reſt) and was now for bringing them on to a further State, where they might know Perfection, and have Meat that would ſatisfie, true Bread, that comes down from Heaven, and impowers to be Sons of God. And it ſeems clear to me, that there was ſome need for thoſe things, they had ſo long lain like Children weak, and like Babes in, to be left; *Therefore LEAVING theſe, let us go on to Perfection*; and ſaith further, *This will we do, if God permit:* But if they had been commanded by Chriſt to have been uſed to the Worlds end, then why

why ſhould *Paul* (for ſo I call that Author) have been ſo earneſt at that day, which was ſoon after Chriſt's Aſcenſion, to have had them then to leave them, and to go on to a more Manful, Powerful, Perfect State: So that it is very clear to all whoſe Eyes the Lord hath opened, that though the Apoſtles had by reaſon of their weakneſs, ſubmitted to their Childiſh Capacities, rather than they would loſe their hold they had got of them; yet this or theſe things were not the thing they were driving at: But the Aim and End of all they did, both in *Circumciſion*, *Paſſover*, *Vows* and *Seven Days Puriſication*, and *Water-Baptiſm*; yea, and all thoſe things they did concerning *Meats*, and other things that they did by Permiſſion, and not by Commiſſion from Chriſt, I ſay, their Intents in all theſe were never to eſtabliſh them with Chriſt Jeſus, to abide as long as the World laſted? No, but after they had held them in hand, in order to get them on, they took all occaſions they could, to bring them on further, till they all come in the Unity of the Faith unto a perfect Man in Chriſt Jeſus, unto the meaſure

meaſure of the Stature of Chriſt Jeſus; and ſo theſe became uſeleſs, and all gave place to him, who is alone by himſelf eſtabliſhed a Prieſt for ever of an unchangeable Prieſthood; *Glory is wholly due unto him.*

And ſo, now they came to ſpeak of *One Baptiſm, One Faith* and *One Lord,* as aforeſaid; *and that by One Spirit they were all Baptized into One Body,* mark, *they were* ALL, he ſaith, ALL *Baptized by One Spirit into One Body, and had all been made to drink into One Spirit:* But none can prove that *ALL* were Baptized into Water; for *Paul* was inſtrumental in the Lord's Hand, for the convincing and converting of many: But he ſaith, *Baptized none but* Criſpus *and* Gaius, *and the Houſhold of* Stephanus, *beſide* (ſaith he) *I know not whether I Baptized any other*; but many were convinced by him, doubtleſs very many, yea, multitudes; yet no Man can prove, that all that were convinced and converted by the gift of *Paul,* were alſo All Baptized into Water; yet ſaith he, *Ye are All Baptized by One Spirit, and have been* ALL *made to drink into One Spirit; and there is One Lord, One Faith, One Baptiſm.*

Well, but ſay you, *Baptiſts, He doth not ſay, There is but One Baptiſm.* No, nor he doth not ſay, *There is but One Lord*; muſt we therefore ſay, *There are more Lords than One?* God forbid, *for to us there is but One Lord*: And he doth not ſay, *There is but One Faith*; muſt we therefore ſay, *There are more Faiths than One?* So he alſo ſaith, *There is One Baptiſm*, and ſo ſay we too; and that One was Promiſed, and Accompliſhed, and Commanded; for we believe as Chriſt ſaid, *The Works that I do*, mark ye, *the Works that I do, ſhall ye do, and greater Works than theſe ſhall ye do*: But it's plainly ſaid, That *Chriſt Baptized not*, I ſay, not with Water, but with the Holy Ghoſt: And do you think that he uſed One Baptiſm to them, and commanded them to uſe *Another* to them that believe in him? Do you think that he Baptized them with the Holy Ghoſt, and then ſent them out to Baptize with Water? I know, whatever you believe, you have ſaid no leſs; but you can never prove it: *For the Works that I do, ſhall ye do*; but Chriſt Baptized not into Water, nor never ſaid that they

they ſhould, that you or any other can prove; for *Peter* in the 11th of *Acts* declares what the Lord ſaid, when the Diſciples were talking with him about his going into the *Gentiles*: *Then* (ſaid he) *I remembred the word of the Lord, how that the Lord ſaid* (mark ye, Chriſt's word) *the Lord ſaid* John *Baptized with water, but you ſhall be Baptized with the Holy Ghoſt.* But he no where mentions Water by way of Commanding them to uſe it in Baptiſm; but ſaid, *Ye ſhall be Baptized with the Holy Ghoſt*; and *Go ye, teach all Nations, Baptizing them into the Name of the Father, Son and Holy Ghoſt*; and, *lo, I am with you.*

But farther, I remember you *Baptiſts* have ſaid, *That your Baptiſm into water doth ſignifie* Death, Burial, *and* Reſurrection: By which words you acknowledge it is but a Type. And you farther ſay, *That no Man ought to be buried before he be dead.* Now I conclude, that the Dead you mean, are ſuch as are dead to ſin; and if ſo, how can ye that are dead to ſin, live any longer therein? *Know ye not* (ſaith *Paul* in *Rom.* 6. 2, 10. 7.) *that ſo many of us as were Baptized* INTO (mark *into*) *Je-*

*sus Christ, were Baptized into his Death; therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life:* And in the 7th Vers. *For he that is dead is freed from sin.* Well, let me ask you, are you thus dead, buried and risen with him by your Water-Baptism? Or can any Man conclude, that *Paul* here speaks of Water-Baptism? Is it not plainly said, *Into Christ?* not *into water*, but *into Christ, into Death.* And in *Gal.* 3. 27. *For as many of you as have been Baptized into Christ, have put on Christ; and they that are in Christ are new Creatures* (behold, all ye Water-Baptizers) *all old things pass away, and all things become new, a new Heaven and a new Earth, in which dwells Righteousness.* And we say, that the Sons of God inhabit in the New and Living Way, that which is pure, and changeth not, but endures for ever, and in Righteousness are they established, and act not by the Power of a Carnal Commandment, but in the Power of an endless life; not in Imitation of the Letter, but in the Demonstration

of

of the Spirit: For although it should be so as ye would have it, *That Christ had Commanded the Apostles to Baptize into water*, as he never did, nor can it be ever proved; yet if it had been so, what is that to you? Who Commanded you? Shew us your Commission; Where did you receive your Power and Authority in this matter, that you both preach and baptize? Whereas *Paul* says *He was not sent to baptize, but to preach* And we say, and know what we say to be true, that we are not sent to baptize into water, but to preach the Gospel; and our Authority came not by Man, of Man, nor from Man, but by the Grace of God we are what we are; and his Grace is sufficient for us, and ever hath been, since we were a People, and so will be to the End.

And we further say, We know that *John* was sent to baptize with Water, and we own him in his Day; but where did *John* baptize using those words, *Father, Son and holy Ghost*? for they that had been baptized into *John*'s Baptism, had not so much as heard of a holy Ghost; so that this Baptism ye practise cannot be *John*'s, nor Christs it cannot

be; for he never had Water aſcribed to him. But *John*, who was a true Miniſter in his time of *Water-Baptiſm*, ſaid, *HE* (meaning Chriſt) *ſhall baptize you with the Holy Ghoſt and Fire*: So then, if not *John*'s, as it's clear it is not; for *John*'s was a Type of the True Baptiſm of the Spirit, and when the Types, Figures, Vails and Shadows were ended, and HE the End and Beginning, Firſt and Laſt, was ariſen, and had rent the Vail from the Top to the Bottom, I ſay, when the Sun of Righteouſneſs did ariſe, the Shadows fled away, and gave him place over his own Houſe to rule, whoſe Right it was, then was the True Baptiſm known; then came the Holy Ghoſt upon them; then did the true Light ſhine, and the Darkneſs fled away; then were they inwardly waſhed, and their Underſtandings opened; then was the Circumciſion of the Heart known; then was he entered into that within the Vail, into the true Tabernacle, which God pitched, and not Man: And ſo *John* went before as a Type, but willingly gave place to the Subſtance. So that it's clear, the Baptiſm you uſe is not *John*'s; and it is much more

clear

clear that it is not Chriſt's Baptiſm, and ſo it muſt needs be your own, done by you in imitation of the Holy Men of God gone before, who did what they did in Obedience to the Lord, and in his Power, and were ſent by him: but, Oh! whoever ſent you *Baptiſts* in this great and notable Day of the Lord? It will one day be ſaid, *Who hath requir'd theſe things at your hands?* Either ſhew us your Commiſſion, or elſe acknowledge your great Error, and repent, and come unto the true Light, and walk in it, prize it and obey it, that ye may be ſav'd by it: For it is not a fair Out-ſide of the Cup or Platter, but the inward waſhing of Regeneration by the Spirit, and a living in the Spirit; and the whole Worſhip of God, ſay we, and the Scriptures the ſame, *That the True Worſhip of God is in Spirit and in Truth*; but that your Water-Baptiſm is ſpiritual, I deny; or that it ought to be obſerved in the worſhip of God, you cannot prove; but *John*'s was ordained to be uſed as a Type (before the Spirits Worſhip, or the true Worſhip in the Spirit was fully eſtabliſhed) and of it ſelf a thing that I believe none of you dare ſay, doth in

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any meaſure ſanctifie and waſh the Soul. And if it be of ſo little Effect unto the Soul, why what neceſſity is there for the Continuance of it to the World's End, ſince alſo ye cannot prove it ſo commanded? for, once more let me tell you, that the Baptiſm commanded in the 28th of *Matthew*, was *INTO the Name of the Father, Son and Spirit*, or *Holy Ghoſt*: but, I ſay, this was not *John*'s, for they that had been baptiz'd unto *John*'s Baptiſm, had not ſo much as heard of a holy Ghoſt, (*Act.* 19. 1, 2, 3, 4.) which they muſt needs have done, if they had been baptized with the uſe of theſe words, *In the Name of the Father, Son, and Holy Ghoſt.*

But further, you acknowledge your ſelves that it is but a Type; well, I ask you then, What doth it type forth unto us; or what is it a Type of? If it be a Type of the Baptiſm of Chriſt, then I ask you what further need there is of it, when the thing ſignified by it is come? Or do you think that Type and Subſtance muſt remain together to the Worlds End? Was it not always from the Foundation of the Law, that when the Subſtance came, then the Shadows fled away?

But

But although you ſhould ſtill ſay, *Why then did the Apoſtles uſe it, after the Spiritu Baptiſm was accompliſht?* I anſwer, as before, The Apoſtles had Power over it after they ſaw beyond it, and could ſubmit unto the Weakneſs of Believers Capacities in many things, as above is mentioned; but that they ſaw not beyond it till it was reveal'd unto them is clear; but then they ſpoke of the *One Baptiſm*, of the *One Lord* and of the *One Faith.* And ſo *John* himſelf, when he ſaw Jeſus walking, he ſaid unto his Followers, *Behold the Lamb of God, that takes away the Sins of the world:* and John's *Diſciples LEFT* John, mark, *they left* John, *and walked no more with him:* For John's Baptiſm could not waſh them from their Sins; but behold, the Lamb of God takes away Sin, puts an end to Sin, finiſhes Tranſgeſſion, and brings in everlaſting Righteouſneſs; he makes every whit whole, and fully ſaves to the utmoſt, them that come to God by him, and makes clean them that he waſheth; *And if I waſh thee not*, ſaith he, *thou haſt no part in Me*: He ſatisfies; for he is the *Bridegroom* himſelf, but John was not; he, its true, was the

*Bride-*

*Bridegroom*'s Friend, and would not rob him of his Prerogative or Honour, but rejoyced to hear his Voice, and when it was heard, ſaid, *This my joy therefore is fulfilled.*

So we own *John* in his Place and Time, but we own the *Bridegroom* above *John*, although *John* was his Friend, and did what was commanded, but thought not much to give him place who had commanded him.

And ſo my dearly beloved Friends, it is in much Love to all, but chiefly to you called *Anabaptiſts*, that this is written, as I can truly teſtifie in the Manifeſtation of that true Light ſpoken of in the Scriptures of Truth, unto which I once more beſeech you, to turn your Minds, and believe in it, and come to walk in it, and obey it; and then will you have Fellowſhip with us, and truly our Fellowſhip is with the Father, and with his Son Chriſt Jeſus; by whom we have always received the Attonement, and in whom we live, out of whom we cannot live; for He is our Life; To whom be Glory for ever.

Written the th of the 1ſt Nonth, 1674

*John Gratton.*

*Great*

*Great hath been the Travail of my Soul for the Proſperity of* Sion, *and for her Eſtabliſhment above the Top of all the Mountains; and, bleſſed be the Lord my God, my Eyes behold her, and ſee her Beauty to exceed all the Glory of the* Earth, *and her coming out of her Wilderneſs-State is come: I ſay, the Time is come: and many have lyed or lain in the Way-ſide, to have drawn her aſide, and would gladly have allured and inticed her from her Beloved, and gladly would have had her turned aſide unto other Lovers, and have cryed out unto her,* What is thy Beloved unto another's Beloved? *And have ſpoken againſt her; and when they could not prevail with her, have evil entreated her, and perſecuted her for her Beloved's ſake: and many have been her Troubles, but the Lord hath delivered her out of all: And great is her Joy at this Day, and her Glory exceeds all the Glory of the Nations: Her Beauty is Perfect: She is a Virgin, and never was defiled, but is all* Glorious; The King's Daughter is all Glorious within, her Garments are all wrought Gold, *wholly pure; ſhe has no Blemiſh, ſhe is all fair, without ſpot, the only beloved of the Lord: Glory to his Name. He hath remembered her in Love, and her Sorrows has he ſeen, and will plead her Cauſe, and ſubdue Kingdoms for her ſake, and make her Way plain before her. Oh! Come unto* Sion, *all ye that deſire her Proſperity, and be not ſo fooliſh as to ſit down ſhort of her; her City is free, her gates are open by Day and by Night; She has no need of the Sun by Day, nor of the Moon by Night; but the Lord God and the Lamb are the*

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*Light thereof: Her Light will never grow dark, her Sun will never ſet, Night ſhall be no more upon her; for her Sun is ariſen, and as one to run a Race is marching on, his ſtrength is as a Lyon, his Voice is heard to roar, and great Fear is fallen and a falling upon the Beaſt of Prey. Oh! Who would not live in her? Her gates are paved with precious Pearls, her Inhabitants are all Kings and Prieſts unto God; ſhe is altogether Comely, and her Glory ſhall never have an end,* Amen.

*Oh! Who, who would not dwell here? Come, Come unto* Sion, *all ye that are ſincere to what ye know: Turn ye, turn at her Call, and embrace her Counſel: Why will ye beſtow your Money for that which is not Bread, and your Labour for that which ſatisfieth not?* Oh! Come unto me, *ſaith the Lord,* my Voice is near you; How often have I called, and ye regarded not, nor have not anſwered my Requirings, but are imitating them whoſe Life and Power you are out of. *But now turn ye unto the Lord with all your* Hearts, *believe in his Light, and Life will you know that never can have end; but if you ſtill refuſe, you will one day know that you were Warned and Invited by one that truly ſeeks not himſelf, but earneſtly travails for the Wellfare of all Men, and is become Servant to all for Jeſus's ſake; To him be all* Honour, *Praiſe and Dominion for ever and for ever more.*

J. G.

THE END.

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